



THE

KNIGHT



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GRADING THE 1936 5 LITAI

By Joseph Adomaitis; Storrs, Conn. LNA member.

In the Feb-Mar. 1980 issue of TK, was published my thoughts on grading Lith. coins. Since then I have been able to study a little over 100 pieces of the 1936 5 litai. (LNA #12, Jonas Basanavičius)

First it should be noted that Lith. coins are generally difficult to grade. The major reason for this lies in the fact that there is not much variance in the relief of the various designs. For example, the reverse of the 1936 coins show our familiar Knight at a fairly constant relief. To the naked eye the Knight's shield, head, right hand, knee, foot, and scabbard, along with the horse's bridle and reins could vie for that design's highest point. Also, the rest of the Knight's body and the horse's body runs a close second.

A fairly constant relief in a design such as in the case of the Knight allows for little concentration of wear. Wear is spread out over much of the design. In the case of the Knight, there will be a minute amount of wear on his shield, head, right hand, knee, etc., in the condition of XF. The coin will often look like a slightly weaker strike having somewhat poorer metal flow. How then should we grade the coin? Should we call it XF because the detail is not extremely sharp or should we call it UNC and assume it is a slightly weaker strike? The answer would change the coin's value substantially.

It seems to me that a collector tries to find the finest specimen he can. He has to consider luster, toning, damage, and detail. If we do not consider luster, toning, and damage in our analysis of a grading system we can examine the concept of detail more closely. If we consider a grading system dealing in the detail of a coin, then what does it matter if a coin lacks a certain amount of detail due to wear or a weaker strike? Does the collector really care what route a coin went to lose a certain amount of detail if the loss in detail is the same no matter what route the coin takes? I think not. Therefore, I have revised the meaning of uncirculated. I require an uncirculated coin to have no noticeable wear AND be sharply struck.

This goes against tradition and the strict meaning of "un-circulated." Nevertheless, I think in the case of Lithuanian coins this system is necessary. American designs are unlike Lith. designs in that the relief is often much more varied in the design of most American coins. Notice how wear concentrates on Lincoln's cheekbone and hair on

(Continued on page 8)...

HAPPY NEW YEAR!



May good fortune be with you this coming year!

Frank Passic

Frank Passic
Editor, The Knight
Albion, Michigan

Bob Douchis

Bob Douchis
Director, LNA
Baltimore, MD

Pictured above: German World War II Lithuanian lottery ticket, 1944. 5 Reichmarks, class II (or 1/2). The winner would receive 1/2 of, the allotted prize money. Of course 1944 wasn't a very lucky year for the Germans...

OUR LNA MEETING MARCH 15

Plans are underway for our Third Annual Lithuanian Numismatic Association meeting to be held on Sunday March 15, at the Chicago International Coin Fair (March 13-15) at the Hyatt Regency Hotel, (same place as last year) 151 E. Wacker Dr. in Downtown Chicago.

Speakers for our 1 PM Sunday meeting will be announced at a future date. Consult the major coin publications for particular details about the CICF. Our meeting has been one of the highlights of the CICF and those coming for the whole weekend will be greeted by our LNA members, with tours to the Balzekas Museum, and visits to Lithuanian restaurants.

Last year we had a nice crowd of the faithful & curious, and we hope to have an even bigger turnout this year. Make plans to attend, and let's show the numismatic public that the LNA is alive and well!

2. PUNCH-CANCELLED 1 OST-RUBEL SURFACES

A punched-cancelled 1 East-rubel note (P-R122) surfaced at a major coin convention this year and was purchased by an LNA member. The East-rubel notes were issued from Posen (Poznan, Poland) and bear the date of April 17, 1916. These circulated in ethnographic Lithuania and Latvia, and contain the German, Lithuanian, Latvian, and Polish languages on the text.

In use with the later issued "East-marks" (called "auksinas"), the Eastmoney notes were turned in in October-December of 1922 when Lithuania adopted its own currency system, the Litas.

All Eastmoney notes were exchanged for the new Lithuanian litas notes, and it is theorized that the pictured note was one of those which was turned in to authorities, but never destroyed. In all likelihood the Eastmoney notes were punched/cancelled after being redeemed, to prevent them from being circulated and redeemed twice. The specimen pictured here has 12 punched holes. There is also some sort of marking and the number "349" stamped on the upper-left of the reverse, which may or may not have been done when cancelled.

It is presumed that notes turned in and redeemed were destroyed. This is the first example of such a cancelled note known to us at the L.N.A. Members who have unusual or unlisted items in their collections are encouraged to write in and share the knowledge they have with their fellow LNA members. Its interesting items such as this that keeps our unusual association going strong!



FLAX ON LITH.
GOINS, PAPER *By Frank Passie*



Flax is the oldest and most historical material used in making cloth, or true linen. It is an annual plant with a stalk 3 ft. high, and grows well in

damp northern climates, such as is found in Lithuania. Known as "linus" in the Lithuanian language, flax became one of the country's most valuable resources and products during the period of independence 1918-40.

Agriculturally, the plant has no value. Only when it is processed are benefits derived from it. The manufacture of flax fibre products became a leading Lithuanian industry, with plants for processing flax located in the port city of Klaipėda. For example, in 1929, Lithuania produced over 79,360,000 lbs of flax fibre!

Quite naturally therefore, flax was included on Lithuanian coins and currency. On the reverse of the 1 and 5 cent coins of 1925 is [photo at left] depicted a bouquet of stylized flax. Here we see it in a bunch, ready to be processed. Most graphic is the flax found on the large 5 litai coin of 1925, in which a flax wreath dominates the reverse. Large pods are found on flax stems. Flax pods contain flaxseed: flaxseed contains about 40% linseed oil. Linseed oil of course, is used in making paints and varnishes, soaps, linoleum, etc. When harvested, the plant is put through a rotting process, which separates the fiber material from the rest of the stem. After this, the raw fibers are sent to spinning mills where it is combed and processed into linen.

On the 5 centas of 1936 are pictured 2 stems of flax, with the flower pods on top. Each flax flower contains 5 blue petals, 5 stamens, and 5 styles.

CONTINUED ON PAGE 6

LIBERTY BELL BADGE 1919

Our featured item this month reflects the great pride and concern that Lithuanian-Americans had for their Fatherland, as it was fighting for its independence from Russia, Poland, and Germany 1918-1920. The Lithuanian Liberty Bell was a symbol of freedom which rang in the hearts and minds of Lithuanians everywhere. Regarding the bell, the Encyclopedia Lituanica states:

LIBERTY BELL (Laisvės Varpas).

The bell, modeled on the Liberty Bēll in Philadelphia, was presented to Lithuania by American Lithuanians. The proposal to make this gift to their native country was approved at the American Lithuanian Congress held in Chicago on June 8-11, 1919. The casting of the bell was made possible through donations contributed by every Lithuanian community in the United States. John Borden (q.v.), initiator of the project, organized and headed the committee for collecting the donations. After paying the cost of the bell, the committee assigned the remainder of the donations (\$8,536) to the Lithuanian Peace Delegation in Paris. The 1200-pound bell reached Kaunas on Jan. 12, 1922 and shortly thereafter was hung in the tower of the War Museum to be used during celebrations

of national holidays. On February 16, 1922, Lithuanian Independence Day, it was rung for the first time by the oldest *aušrininkas* (q.v.) in Kaunas, Petras Vileišis, and by an invalid veteran of the War of Independence. The original plan had been to hang the bell in the tower of the Gediminas Castle in Vilnius, but the location was changed when that city was occupied by Poland. This inscription appears on

the side of the bell: "*O skambink per amžius vaikams Lietuvos, kad laisvės nevertas, kas negina jos*" (Ring through the ages for the children of Lithuania, that unworthy of freedom is he who fails to defend it). The author of the words is Bronius K. Balutis (q.v.) who later was Lithuania's envoy in Washington and London. V.R.

Of special interest to numismatists is the special badge that was issued to those patriotic Lithuanian-Americans who made a contribution to "the cause." We have been able to uncover a valuable historic document brochure regarding this item, which speaks for itself:

LITHUANIAN LIBERTY BELL COMMITTEE

J. I. BAGDŽIUNAS, Pirmin.,
B. M. BUTKUS, Vice-pirmin.,
Dr. K. DRANGELIS, Rast.,
T. PAUKŠTIS, Inž.,
V. ČESNA,
Dr. A. P. DAMRAUCKAS,
St. GEGUŽIS,
I. GRINIUS.



V. F. JANKUS,
A. KAREIVA,
A. KRANAUCKAS,
J. S. LOPATTO,
K. NORKUS,
K. SNUOLIS,
J. TAREILO,
M. VINIKAS,
J. VISKONTAS.

LIETUVOS LAISVĖS VARPO KOMITETAS

3252 S. HALSTED STREET

CHICAGO, ILL.

HONORABLE REPRESENTATIVE IN THE AMERICAN LITHUANIAN ASSEMBLY!

The honorable B.K. Balutis, writing in the name of the Lithuanian Embassy in Paris among other things says: "The Fatherland is in stress, it has not completely stepped on the peaceful path, but is surrounded by enemies and is still fighting for its freedom. It will win it---there is no doubt about that neither in Lithuania, nor here (in Paris). Do not doubt you in America either. But remember that swift and sizeable aid is needed and we must render it to the Fatherland, each as he can, in politics, with arms to repulse the enemy, with money, with propaganda. If it's possible to express it like this, but we have climbed almost to the top of the hill. The winning of Lithuania's independence, thus, having fought and sacrificed so much, lets not drop our hands, lets not fall to the knees without having reached the peak of the hill: The last glances are always the hardest, but the Lithuanian nation must make them, so that all would not be lost which had been won to date with such sacrifice."



Having received such a quote, Lithuania's Liberty Bell Committee is making every effort to give Lithuania a Christmas and New Year's gift of at least 100 thousand Francs, and we hope that you will not refuse and will contribute by work and monetary contribution to this gift, which will be delivered by cablegram to the Lithuanian government through its representative in Paris.

The Lithuania's Liberty Bell contributions collected by Lithuanians loving their homeland have twice supported Lithuania: the first time with 50,000 francs, the second time with 26,000Fr., and now we are striving to present an even greater gift.

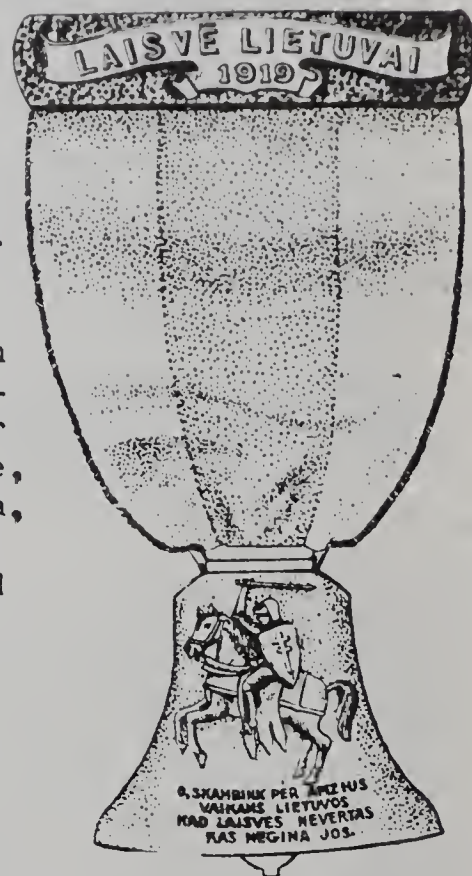
Since you have worked so zealously in the American-Lithuanian Assembly, we trust you will work even now to collect contributions for your country among your friends and acquaintances. With Great respect, Lithuanian Liberty Bell Committee.

Continued on next page...

Lietuvos Laisvės Varpo Garbės Ženklas.

LITHUANIA'S LIBERTY BELL COMMITTEE

The picture shows the Lithuanian Liberty Bell's honor badge, which is awarded to anyone according to the decision of the American-Lithuanian Assembly, who contribute \$5 or more. The above mentioned badge is very fine. The top portion with the legend, "Freedom for Lithuania" is bronze with a fastener pin on the back. The middle portion is of special strong silk ribbon of the three colors of the Lithuanian flag. The bottom portion, as can be seen is a bronze bell with a Vytis and with lines which will not be forgotten by the Lithuanian nation. This badge not only bears witness to your generosity and compassion for your Fatherland, but with the passage of time, will be a much valued and desirable testament of your support for Lithuania, the land which you and your forefathers depended, "A land which is called Lithuania." The bell can be detached from the ribbon, when ever desired and can be worn on a pocket watch chain, and the need arising, it can be again affixed to the badge. This class of contributor is also awarded a bronze bell medal described below, it can be worn constantly as a lapel button or an organization pin might be worn. This shows the bronze medal of the bell which is awarded to contributors of less than 5 dollars, but not less than 1 dollar. He who contributes 5 dollars or more, gets both medals. It would be a great pleasure for us to award you both medals and we have a firm conviction that you sir, remembering the tears and toil of our kinsmen in Lithuania, will give us the honor to pin on your chest, a real country's son's



LIETUVOS LAISVĖS VARPO BRONZINIS ŽENKLAS. LITHUANIAN LIBERTY BELL BRONZE MEDAL.

chest, the above described Lithuania's liberty Bell's honor medal and to enter (your name) in the honor role of Lithuania's Liberty Bell, together with Lithuania's Heroes, supporters and benefactors."



A reproduction of the last 2 pages of this brochure, and its translation, is found on pages 5 & 6 of The Knight. Those of you out there who are stamp collectors should know that the liberty bell was featured on one of Lithuania's last stamps, issued in 1940.

The actual Liberty Bell was last rung in recorded history in June of 1941, as the entire Lithuanian nation suddenly revolted against the occupying Soviet army. Upon hearing an announcement upon the radio, the singing of the national anthem, and the ringing of the liberty bell, the Lithuanian people took up arms and drove the Russians out of Lithuania. Thus, when

the Germans entered Lithuania, they found no Russian soldiers: the Lithuanians had driven them out, and had a functioning government! However, the Germans proved to be just as severe in their occupation as the Russians had been. It is generally assumed that the Germans melted the Lithuanian Liberty Bell in 1943, as they were determined to stamp out the independence movement in Lithuania.



There are no "trends" available for this badge, and we at the LNA have been able to

locate only 3 1/2 of these (one has the ribbon torn off) in collections. It would be interesting to see how many of these are still around. Issued for \$5 originally, their value however will be considerably worth more today.

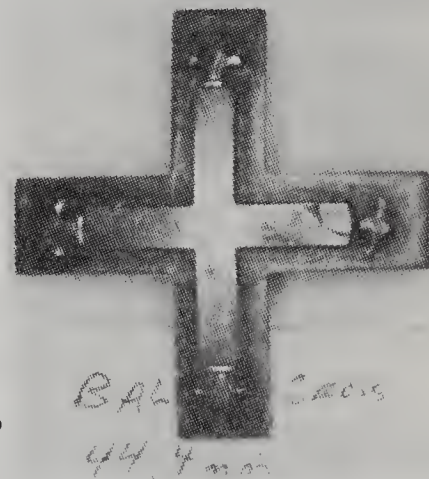
Truly this badge has great historical, patriotic, and national significance for Lithuanian-American collectors!

BALTIC CROSS

The following information and photo supplied to us by World Coin News (Krause publications, Iola, Wisconsin).

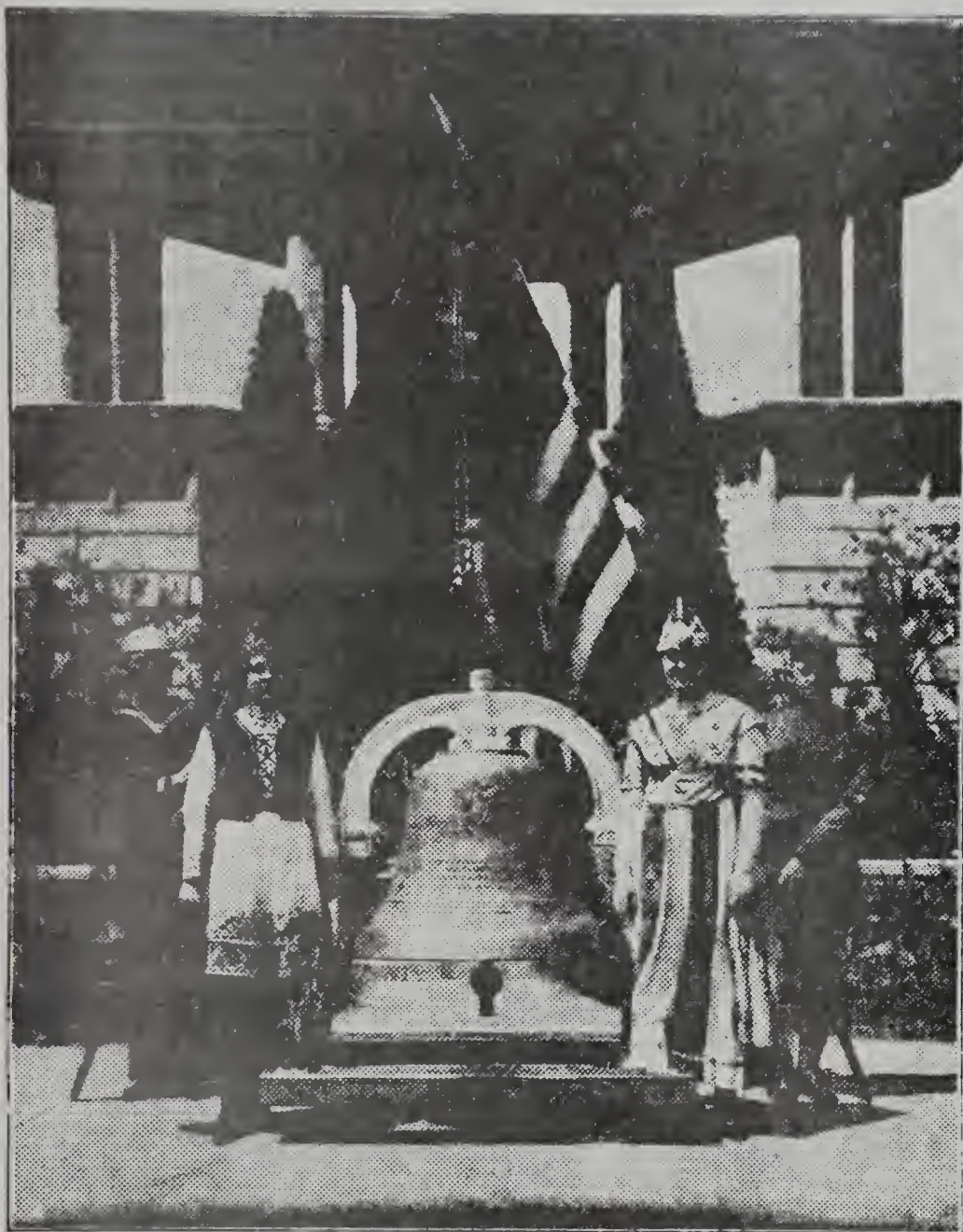
Baltic Cross, 1919. Awarded to German troops who stayed in the Baltic states to help fight the Bolsheviks. These were awarded in only 1 class for 3 months in combat, as of July 1, 1919.

These came in pin back, or with a ring for ribbon suspension. This is a darkened steel cross surmounted by a brass (yellow) cross with fleur-de-lis ends. A total of 21,839 crosses were awarded. The size is 44.4 mm.



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O, SKAMBINK PER AMŽIUS, VAIKAMS LIETUVOS,
KAD LAISVĖS NEVERTAS, KAS NEGINA JOS!



LIETUVOS LAISVĖS VARPAS.

Amerikos Lietuvių Seimas atsibuvęs Chicago, Ill., Birželio 8, 9, 10 ir 11, 1919 m., varde tėvynę mylinčių Amerikoje gyvenančių lietuvių, padovanojo mūsų tėviškiai Lietuvai laisvės simbolį---Lietuvos Laisvės Varpą---kaipo ženklą savo didžiausios užuojautos ir širdingų vėlyjimų.

[Top] "Oh, Ring Through the Ages, 5.
for the Children of Lithuania, that
Unworthy of Freedom is he who fails to
defend it."

[Center] Picture of Lithuania's Liberty
bell with American (left) and Lithuanian
(right) youth, and flags in background.

[Bottom] "Lithuania's Liberty Bell. The
American-Lithuanian Assembly, meeting
in Chicago, Ill, June 8, 9, 10, and 11
1919, in the name of the Homeland lov-
ing Lithuanians living in America, are
giving our Fatherland a symbol of free-
dom---Lithuania's Liberty Bell---as a
sign of our great sympathy and heartf-
elt best wishes."

FROM THE ARCHIVES

The following is taken from the ex-
hibit brochure entitled, "Works of Petras
Rimša. January 30---February 12, 1937.
International Institute, 190 Beacon St.,
Boston, Massachusetts."

"18-19 MEDALLION: VILNIUS (bronze). In
commemoration of the 600th anniversary
of the founding of Vilnius, the capital
of Lithuania.

FACE A. Represents Gediminas, Grand
Duke of Lithuania, the founder of Viln-
ius.

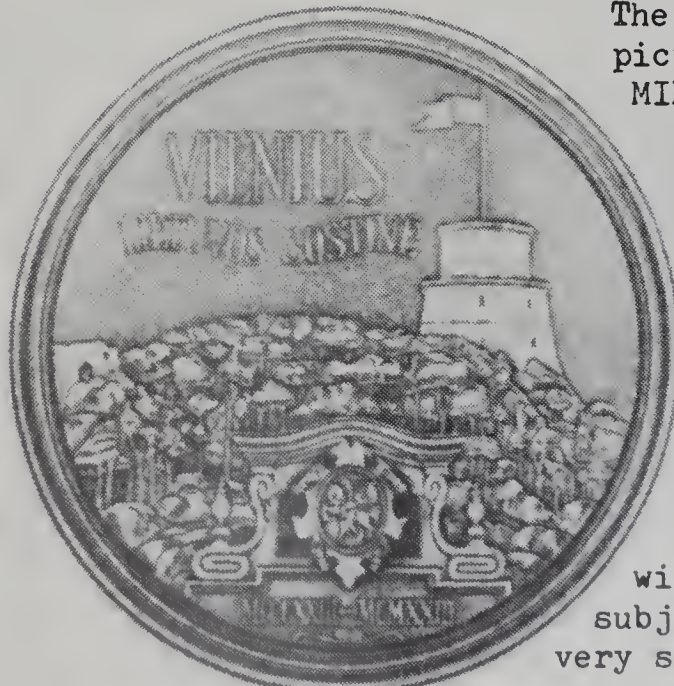
FACE B. Gediminas' castle, the ruins
of which are still to be found in Viln-
ius. "

Medals were made in sizes of 100,
75, 60, 36, and 25 mm. Rimša's tour in
the U.S. included: Chicago, Ill, April
27-May 6, 1936, Hotel Sherman; Cleveland,
Ohio, June 22-28, 1936, Carter Hotel;
Detroit, Michigan July 13-27, 1936, Gor-
don Beer Art Galleries; Pittsburgh, Pen-
sylvania, September 2-11, 1936, Cathed-
ral of Learning, University of Pittsbu-
rgh; New York, November 1-15, 1936, In-
ternational Art Center, Master Institute
of United Arts; plus Boston.

The text on the obverse of the
pictured medal translates, "GEDI-
MINAS, GRAND DUKE OF LITHUANIA
1316-1341." A lion's head is
shown on Gediminas's left arm.

The reverse shows the hill
of Gediminas, with the text
stating, "VILNIUS, LITHUANIA'S
CAPITAL. 1323-1923." Unfort-
unately, Vilnius was occupie-
by Poland 1920-1939, and Lit-
huania was unable to rejoice
in the anniversary occasion.

Rimša's medals often dealt
with the occupation of Vilnius
subject, and he produced several
very satirical and biting pieces.



6. [Top] "O Lithuanian, O Lithuanian, will you hear the voice of your mother Lithuania crying for help! Will you Hear her Pleading?"

[Lithuania speaking] "Enemies from all sides are destroying and terrorizing my land, and abusing my people. Americans! Sons and daughters will you let your Fatherland perish?"

[Above book] "Let Freedom Ring for Lithuania with your generous contribution."

[Book] "Liberty Bell Book list of Lithuanian contributors. Kareiva, Vincintas J.; Kenutis, Petras; Kazakevičius, Antanas; Krukonis, Nikodimas; Kirdulis, Julijonas; Kudirka, Jonas; Kliusas, Jonas; Kranauskas, Antanas; Laiškonis, Jonas; Lalis, Petras; Lepas, Juozas; Liutkauskas, J.W.; Lietuvos Sunų Draugija; Lietuvos Atstatymo Bendrovė; Lukšis, Petras; Liaudanskienė, Bronislava."

[Below book] "And be included in the eternal Lithuania's Liberty Bell's Honor Book."

[Bottom] "Brother and Sister! Offer from your Heart Today, for Tomorrow may be too late! Lithuania's Liberty Bell Committee, 3252 So. Halsted St., Chicago, Ill."

FLAX

Continued from page 2...

The reverse of the 5 Litai banknote of 1922 shows a Lithuanian woman spinning her flax. Such was the way of life for Lithuanian women, who made their own cloth and clothes at home.

In these days of artificial additives and substitutions, true linen, made from flax, has become a cherished item indeed. Its quality and texture make it a sought after item, whenever available. Flax, as depicted on Lithuanian coins and currency, remind us of this valuable resource and of the quality found in Lithuanian products.

1922 5 Litai REVERSE

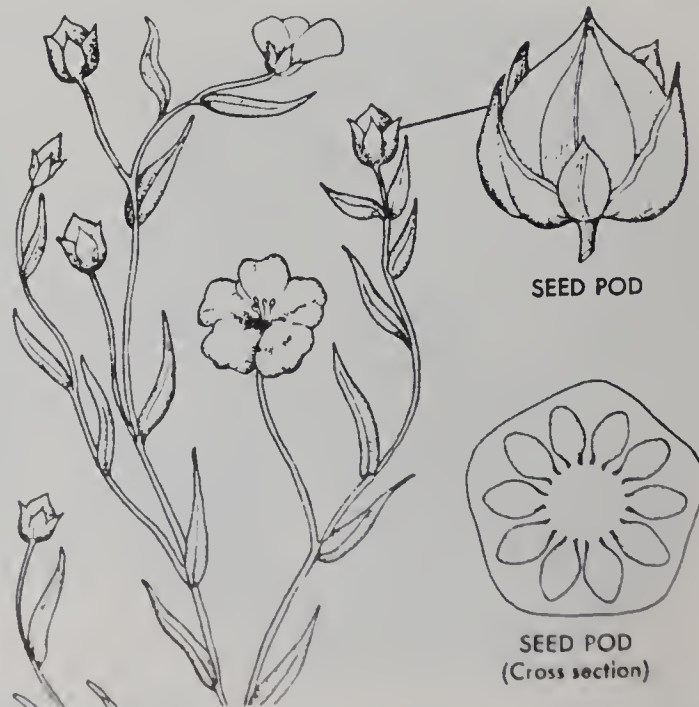


Lietuvi, Lietuvi! Ar išgirsi Balsą Savo Motynos Lietuvos Šaukiančios Pagelbos!
Ar išklausysi Jos Maldavimų?



Brolau ir Sesuo! Aukauk Nuo Širdies Šiandien, Nes Rytoj Gali Buti Po Laikui!
LIETUVOS LAISVĖS VARPO KOMITETAS, 3252 So. Halsted St. CHICAGO, ILL.

FLAX



MEET THE ARTIST

7.

This month we acquaint you with the designer of the 1927 10 Litų banknote: Antanas Žmuidzinavičius. Antanas Žmuidzinavičius was born in Seirijai, Lithuania on October 31, 1876. After graduating from the Teacher's Seminary of Veiveriai in 1894 and teaching elementary school, he decided to take up the study of art. After studying in Warsaw, he returned to Vilnius in 1906 and was elected chairman of a committee which organized the first exhibition of Lithuanian artists. Through his efforts, the Lithuanian Art Society came into being, and he was elected its 1st president. Žmuidzinavičius was especially known for his depictions of landscapes, his most famous work being the "two pines" (1930).

After a priest informed Žmuidzinavičius in early years that he should be going to church, the priest handed him a small doll of the devil. This started Žmuidzinavičius on collecting a large assortment of "devils" which he amassed throughout his entire lifetime. Today in occupied Lithuania behind the former Museum of Vytautas the Great the communists have opened a "Devils Museum" in Žmuidzinavičius's former home, and it is a popular tourist attraction.

He died on August 9, 1966 in occupied Lithuania. The 10 lit note of 1927 depicts a picturesque scene of a Lithuanian farmer tilling his fields. The agricultural scene with horses and peasant workers graphically illustrated the way of life for many Lithuanians.



A. Žmuidzinavičius

1936 PHILADELPHIA TOKEN

Last issue, we completed a listing of Lithuanian-American lodge tokens of Philadelphia, Pennsylvania. We'd like to picture one here that wasn't listed by Dr. Račkus. Information provided to us by Walter E. Norton, noted Lithuanian philatelic specialist. (see The Knight Vol. I, No. 4 December '78 Pg. 4).

The token is struck in brass. OBERSE: Translation: "Lithuanian Roman Catholic Alliance of America Jubilee. Arranged by Lodge No. 10---Philadelphia, PA." The center depicts the religious emblem, "Our Lady of Vilnius."

REVERSE: Text translates, "NOVEMBER 22ND DAY, 1886 YEAR. Lithuanian Roman Catholic Alliance of America. November 22nd Day, 1936 Year. Lithuania Our Fatherland." In the center, Vytis, with the date, "1886" beneath.

The date 1886 marks the founding of the Lithuanian Alliance of America which in the early part of this century split into two parts 1) the Lithuanian Roman Catholic Alliance of America (Catholic group), and 2) the Lithuanian Alliance of America (non-religious group). Both are still active in the fraternal insurance field. There are two Lodge No. 10's in Philadelphia today, one for each group carrying over from the split.

Since our inception 3 years ago, we've covered Lithuanian-American tokens from Philadelphia and Chicago, with 1 from Brooklyn, N.Y. If you have any Lithuanian-American tokens from other cities, or some which we haven't already published and listed, please let us know and send a picture or rubbing, and if possible, some history background. We'll be more than happy to share the information with our membership.



8. LETTERS

I enjoy reading The Knight my son receives. I am interested in the Lithuanian culture and customs. When I came across the national flower, rūta, I couldn't resist writing and asking for a pod to start indoors. I love plants and have several kinds. I'm a shut in due to a fractured hip and arthritis, too. I still make many Lithuanian dishes and my sons have also made them.--Mrs. John Yurgil, Cicero, Ill.

---Editors note: I still have lots of ruta seeds left for anyone who would like a few (enclose a S.A.S.E.)

I read in Coin World an article concerning Lithuanian coinage! I wish more information concerning the LNA. And also, please send me a copy of your bulletin, The Knight. Am looking forward with great interest in receiving such information.

---Gintautas Burba, Brockton, Mass.

Do you have a price list of reprints from past issues? -- Fred Yanowich, Albany, N.Y.

EDITORS NOTE: We welcome our new members. For those of you who would like have our past issues, they are \$1.50 each, OR \$8 per volume (6 issues). The V.D.B. issue is \$1 (no translation of Karys book included), as is our interesting "Vilnius Restored" issue. Reprint copies of the article about the Lithuanian Thaddeus Kosciuszko are 15¢ each, or write for quantity rates. Exact size color glossy photos of the 1938 10 Litu banknote specimen are \$10 each. We also have subscription leaflets for signing up new members.

COIN WORLD ARTICLE

The December 10, 1980 issue of Coin World featured an article by Courtney L. Coffing on page 101 entitled, "28-Lithuanian issues mixed," which dealt with emergency money issued in Lithuania. It presented a listing of places where "money" was issued.

Items issued in the World War I era included were from: Vilnius, Memel (Klaipėda), Heydek-rug (Šilutės) Panevėžys, and Sėda (Siady). From the World War II era are listed the ration textile coupons in "punkte" denominations issued by the Germans, plus the Lithuanian displaced persons UNRRA "camp money" issued in post-war W. Germany in the camps of Scheinfeld, Ludwig-Dilligen, and Bad Woerishofen. Pictured in the article was a 3 punktė ration coupon, and a 10 centų camp money note of Scheinfeld.

For a copy of this article and information, write, "Coin World, P.O. Box 150, Sidney, Ohio 45367." Mention the L.N.A. when writing.

We are always looking for articles written by our members to include in The Knight. Share your knowledge with our members!

DONATIONS THANK-YOU

Donations to help us underwrite the cost of the translation project we have been presenting have in the past month come from:

Stan Gaizutis, Reno, Nevada. \$25

We appreciate all those who stand with us in presenting this added and important feature to The Knight, which is costing us way over our budget due to postage, and printing costs. We hope you have been enjoying the book, and are learning much about early Lithuanian history and its numismatics.

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WANT-SALE ADS A FREE service to LNA members!!

FOR SALE: The following Lithuanian coins:

Y-1 1 Centas, 1925. UNC \$15

Y-2 5 Centai, 1925. UNC \$18

Y-5 50 Centų, 1925 AU \$25 (SCARCE!)

Frank Passic, 900 S. Eaton St., Albion, Mi 49224
Also Y-6 1 Litas, 1925 UNC \$22

GRADING Continued from page 1...

the Lincoln cent, on Jefferson's cheekbone on the Jefferson nickel, and on Roosevelt's hair on the dime. In the case of many American coins a weak strike is definitely distinguishable from concentrated wear. Therefore, in the case of U.S. coins it is more descriptive to use the terms weakly struck UNC and XF separately. The first implies a general loss of detail while the second implies a concentrated loss of detail. In the case of Lith. coins both terms would imply a general loss of detail.

Even Dr. William H. Sheldon, inventor of the MS system, dislikes the term "Un-circulated" as used for American coins. In his book Penny Whimsy (P. 36) he states that the term UNC is "an unfortunate word in numismatic description, because it does not refer to condition, but describes behavior, or what a coin has (not) done. To state that a coin is not circulated tells nothing in particular about that coin.

Another problem of unconcentrated wear deals with exactly how one can define a coin to be XF, VF, etc. In the case of many U.S. coins, wear that is concentrated on certain parts of the design can be easily measured. Unfortunately, Lith. coins do not wear so dependably. Too many areas wear at once and not in stages as for example the U.S. Barber dimes seem to do. Nevertheless, I did find some basic patterns of wear in the 1936 5 Litai. This was mainly due to the Basanavičius design which allows for some concentrated wear. (To be concluded next issue...)

eras. At the same time of course, it did not lose its power as an instrument of exchange among the Balts.

According to Tacitus, our amber became well known and popular, especially during the times of Roman extravagance. The Roman Emperors sent large expeditions to the Baltic to bring back amber. No one recorded all these journeys; but, as an example, one of them headed by Nero's gladiator controller Julian, brought back so much amber into Rome that even the nets which separated the podium in the colloseum from the wild animals were studded with it. Even that is not enough: on ceremonial occasions, balconies reserved for special guests shone with amber, torches and the gladiators weapons did likewise. The largest gem of amber brought back by Julian weighed up to 13 pounds.²⁵

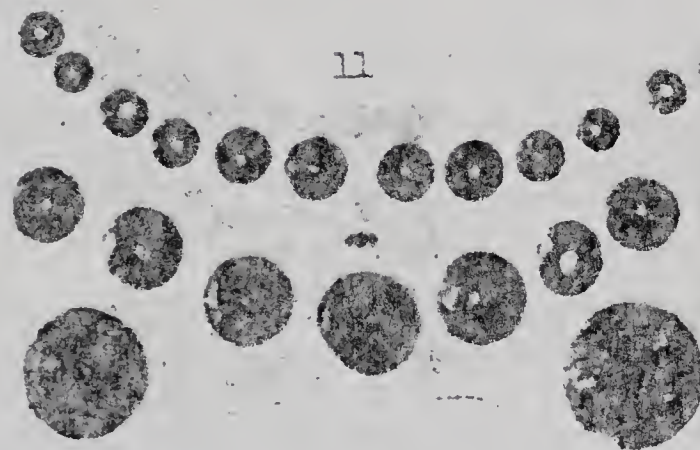
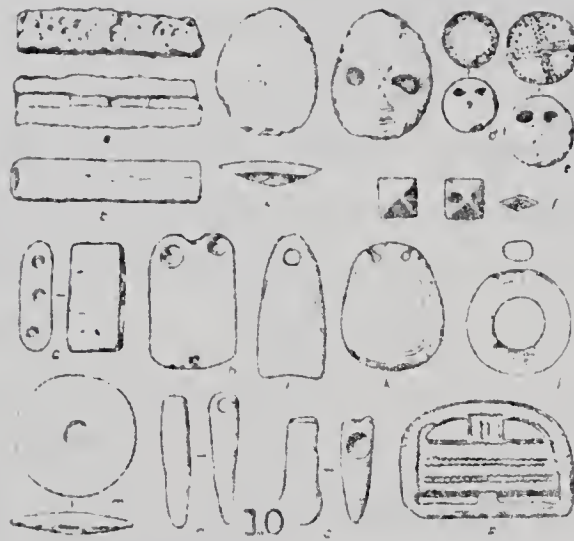
At about this same time, the southeast regional culture of the Balts reached its highest flowering. Amber and its products grew to be the most popular "monies" among the nation's people. Trade between the Balts and Rome with its provinces progressed to a new and exciting level. Roman coins appeared, which even today we find in the ancient Baltic country! "Roman vases, fibula pins, glass and enamelled pendants (excavated in the Baltic) testify to the lively trade relations with Rome's provinces," truly notes Dr. Gimbutas; "and the reason for this plentiful import was first of all, amber, of which we find a large volume in the territory of the Roman Empire, which at that time included 1/2 of Europe and the eastern flank of the Mediterranean Sea."²⁶ It is unnecessary even to explain that these imported articles passed from hand to hand in the Baltic with amber "monies" assisting, since they had been obtained from the Romans for amber.

This Baltic "gold" spread not only to the south and west. Ancient amber products (pendants, fibulas with holes, etc.) are found by archaeologists to the northeastern region (where today Sweden, Finland, Estonia and north Russia lie). During which of those dime ancient ages amber passed there, and for how long, we have no factual data, but that it did pass from its original center and its production area--south Prussia and the Lithuanian seacoast, we have sufficient proof.²⁷

²⁵A. Spekke: "The Ancient Amber Routes," Page 39.

²⁶"The Paths of Amber in Prehistoric Ages," "Echoes" [Aidai printed in U.S.] #6, 1953. Further data on amber trade long ago, See E. Sturms "The East Baltic Amber Trade..."

²⁷See Maria Gimbutas (Dr. Gimbutas) "The Prehistory of Eastern Europe," pages 185 and elsewhere.



(top)

Figure 10. Baltic amber products of the Stone Age. (cylindric pendants, pins, hangings) found in the Black Sea coastal area.

(bottom)

Figure 11. Amber beads, found in Bronze Age graves, on the Baltic coast.

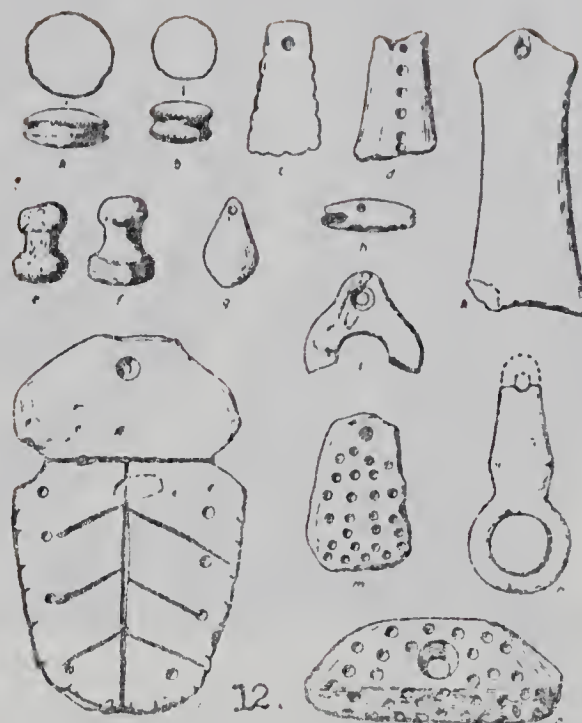


Figure 12. Stone Age and later ages' amber products, found along the Lithuanian seacoast.



Figure 13. Amber figures of the horse, the wild boar, and bear, over 3,000 years old, found along the Baltic sea (Prussia and further).



Figure 14. Amber products of the Balts (Juodkrantė, West Lithuania). Some of these are from the 2nd millenium B.C.; others from the bronze and iron ages.

Figure 15. Third century A.D., Baltic amber necklace (about 0,4 natural size), a typical ornament of Kurshai women.





Figure 16. Modern Lithuanian amber products, mostly admired ornaments by our girls, women and men, replacing diamonds and gold.

The most prolific region for Lithuania amber has always been the Courish seacoast, beginning with Juodkrantė [on the "courish split" isthmus, south of Klaipėda] and ending in the vicinity of Palanga. Juodkrantė itself, around which people have lived as early as the Stone Age, was one of the massive producers of amber and its products in all antiquity. After many ages, in the 19th century, amber was dug by industrial means. In the past 35 years about 2.25 million kilograms were dredged from the sea bottom. In that vicinity there were found about 500 prehistoric amber products, belonging to various earlier cultures until the Iron Age. Around Palanga there were found about 150 products related to those other discoveries.

Which is to say that there can be no doubt that our forebearers around the Baltic Sea had turned their attention very early to amber, preserved it for "export" and for their own needs, fabricating beautiful products (ornaments, figures, amulets; see the illustrations on pages 42-44), and exchanged them for other articles from abroad. It was suitable to sell, to adorn oneself; it was suitable to act as middleman in exchanges domestically. With all this in mind, we can with full confidence

categorically state that the oldest Baltic (therefore, Lithuanian also) "material money" was as much unworked amber as it was its products.

It is clearly useless to discuss any sort of system of amber money, or of the constant value of separate pieces or their "exchange value." As each individual holder considered it, he so used it, and so valued it. From its unknown beginnings up until other local methods of exchange replaced it (about the 4th or 5th century A.D.), it was and remained primitive. We find no specific monetary signs on amber "monies." At the time of a meeting to exchange, whether "buying or selling," this "money" was judged visually, or in special cases, as is thought, by rubbing or by searing it; and by the smell.

AMBER (Bernstein in German) is fossilized resin ($C^{10}H^{16}O$); it is classed with minerals of organic origin. There are on earth tens of fossilized resin types, having various names; Baltic amber is called "sukcinitis." It is composed of certain tree resins (amber pine) hardened over a million years. Its colors: whitish, occasionally white, clear, dark, and greenish yellow, brownish, reddish brown: at times it is found almost black. Occasionally, it is found brilliant, or turbid, with cloudy bands, with preserved tiny insects, or with an air bubble. It is fragile, of a hardness 2-3; specific gravity 1.0-1.1. When rubbed by wool it becomes electrified. It cuts easily, polishes well and shines, it softens at 300 degrees F temperature, at about 680 degrees F it melts. When burnt, it gives a bright light and emits a pleasant odor. Amber has always been found and is still found readily on the southeast seacoast of the Baltic sea. In lesser amounts, it was later found (similar to the Lithuanian or other types) in England, Ireland, the Bornholm Islands; a bit in Alaska, The Ukraine, Spain, and elsewhere. In Lithuania, outside the Baltic vicinity, amber has been found in the Lukstas Lake (near Telšiai), along the banks of the Nemunas (at Pažaisliai; also at Borštėnai), Ašmėnė, Pakuonis, and Lunia counties.

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In addition to amber, with the passage of time, other articles would be found with which our forefathers could ease the use of internal exchange. Of course, for many centuries, unenlightened by science, the Balts, like other nations rising out of their aboriginal condition, did not feel the need for much domestic exchange. We can, however, imagine times and places, especially inhabited localities further from the sea, when and where these same "monies" were unknown, or were very rare, where exchanges, even though infrequent, took place. In such instances, as excavations of old graves show, as means of exchange stone and iron axes served, as well as those same spear and arrowheads, pins, neckpieces, bracelets, and it is possible,

other useful articles. Similarly, as ancient pastoral nations used the ox or sheep, as in the Pacific islands, snail heads, with the Indians "Wampum (strings of musselshells, used by the N. American Indians for adornment, in ceremonies, and if need be, as "money" in exchange)"; and elsewhere; vases, shovels, woven material, hides (such "monies", as we shall see, have performed their function in Lithuania); tobacco, rock salt, peppers, coffee and cacao beans, fish teeth; even slaves...In Ireland, up to the 12th century there were localities where the most popular form of payment was considered a finger ring. All these named (and by far more unnamed) "monies" have been in circulation for many centuries (in the past, progress had very slow feet...) in one place earlier than another, sooner or later, driven by better monies from circulation.



Figure 17. In the Kurmaitis graveyard, Kretinga county, (3rd century A.D.) these items were found: a) spearhead, scythe, a fibula, bracelet, a Roman coin; b) spearheads, scythe, knife, ax, bracelet, Roman coins.

These archaic "monies" were followed by metallic pieces as money, at first, entirely nameless, later struck with the signs of merchants, churches and governments. In the east, gold and silver were put in use early. In the west, bronze pieces showed first, in the Balkans for a while iron controlled, while in Syracuse, lead was even circulated. Finally, these pieces of metal, cast, hammered or otherwise formed, developed into coins that are recognized by all today.

Since the Balts (and Lithuanians) never had their own metal mines, they parted very slowly with their own material monies, chosen from all other locally valued objects. At the beginning of the Christian era, strange coins (Greek, Roman) appeared, but it seems

they did not captivate our forefathers.²⁸ Even late, when they obtained silver they did not make coins of it for many years, but cast ordinary ingots (which formed another type of "pre-monetary monies" or kapos [plural] [Literally: "cast-chops"]) and retained their old neckware; the old bronze as well as the new silver neckpieces were further used, not only for adornment, but in case of need, as instruments of exchange. The striking of modern coins was begun in Lithuania only in the 14th century. So, from the standpoint of money, ancient Lithuanians were probably even too conservative...

The land occupied by the Balts was covered with groves and forests. Many large and small animals were native there. When our primeval ancestors learned to hunt more skillfully, many large and small hides accumulated in their villages, not only enough for the requirements of daily life, but also for "elegance." Some of them, as was the custom, were used to prepare bedding and clothes; others by degrees were selected to fashion "adornments." In time, it became clear to all that certain of the large and small hides of these animals stood out from ordinary hides by their quality. This "discovery", as we shall learn, had unusual consequences later.

As everywhere, so too in the Baltic, even in deep antiquity, differences began to appear in the duties of various people in that context; by degrees, a "government" began to take shape with various leaders; officials began to assume duties; craftsmen experienced in differing fields were developed. Tradesmen, fishermen, beekeepers, and other specialists necessary for a more complicated life, slowly appeared. These, and others now could not (or would not) perform all daily tasks, prepare personally or seek far and wide for desirable items. Heads, chiefs and commanders collected from their subjects certain imposts, with which it became possible to maintain their "estates" and to "pay off" their own retainers and officials. Members of these specialized fields of endeavor must satisfy their necessities with a more intensive exchange.

As the separation of work and duties developed, the essence of exchange also diversified, and at the same time the need for more popular articles of exchange (money) became apparent. Direct exchanges, as well as articles

²⁸ Simanas Daukantas properly noted, that Lithuanians of old did not desire precious metals: "They loved and treasured their own freedom, for which they would not have taken all the world's gold..." ("Būdas", page 57). Even in the 11th century, as A. Bremen affirms, Lithuanians valued precious metals little. (Hist. Šalt. I. , 24.).

necessary for their comfort, made the people's acquisition of the most needed goods very difficult. Amber, with its most varied pieces, and small chunks (untouched or worked upon), became too complicated to use in daily exchanges; further, much of it (and that, the selected pieces) flowed abroad, while the remained had to suffice for domestic consumption. And finally, hatchets, spearheads, and other heavy items, with changes in lifestyle, were gradually excluded from the field of "monies." Neckpieces, it is true, were good "money," but were too large for the demands of the times, and there was never enough of them. The "upper classes" embellished themselves; some with gifts, others having earned them; still others making them with their own hands. But such articles were out of reach of the ordinary person. For small exchanges, neckpieces did not fit, and such exchanges represented the bulk of all commerce.

All these various circumstances, making more complicated and difficult economic deals of the people, vividly emphasized the need for a generalized, plentiful, easily understood by all, and a convenient set of items of exchange, without which it became impossible for commerce to continue. Since our forefathers had no metal, they settled on selected pelts of animals. For ages beyond memory, all types of "pelt levies" were in use; (marriage, trade, castle, city taxes, etc) clearly show that ancient Lithuanian leaders, from way back, have collected by force hides of large and small animals; in that manner they eased the path for pelts to become popular means of exchange "money."²⁹

To start with, of course, subjects were required to supply certain types of hides to fill the coffers of their leaders. Larger hides were used to provide necessities for the domestic economy; the small but beautiful ermine, beaver, marten or sable pelts were gradually selected for adornment, for presentation pieces and afterwards, as earlier with amber, for export also. They began to sew neckpieces, hats, mantels, entire luxurious fur coats, which the ruler on fitting occasions would present to honored guests and to his higher officials.³⁰ Finally, payment was made with expensive pelts for performance of duty, and to deserving employees of the

²⁹The eastern slavs, apparently having learned from the Lithuanians, instituted pelt collections in the 9th century in their own lands. Out of these collections, the animal hides became "money" there. Pelt "monies" of the Slavs have been studied by Čerepkin, Leskov, Čertkov. Levšinovskij, and others.

³⁰Lithuania's rulers continued the old practice of presenting to their close friends, expensive fur coats, even in the 15th and 16th centuries. (Lith. Enc. X, 221).

ruler.³¹ With these articles, it became easy to exchange for other items. Rulers began to demand "taxes," specifically naming the desired pelts. And when those pelts were pleasing to the ruler, clearly, everyone accepted them with good will. By this method, selected animal pelts found their way into general "money," actually displacing other older means of exchange.

Understandably, these new developing "monies" did not become money over night. It took a long time for them to gain recognition, to shape up, to become popular with the populace. To start with, the whole gamut of luxurious little animals was used, but there again confusion developed which prevented an honest accounting in exchanges. On the other hand, in time it became clear that not all these animals were truly and essentially, in value and popularity, similar and equal. Actually, the opinion and decision of the rulers finally placed on in the first place. Which was it?

From history, we know of the following Lithuanian "taxes:" a) "Cooking martin tax" (payment for mead or beer cooked at home); b) Marriage marten tax" (to be paid to the elder or palatinate official when a groom takes his bride into another county; this was changed into silver coin only in the 16th century); c) "Marten tax," later the "kriena" (a wreath) paid by the daughters of subjects upon marriage, to discharge their obligation to their liegeland; d) "Marten payment," known in the vicinity of Prussian Ikrutė from the beginning of the 16th century, established there somewhat earlier on the example of similar taxes in Lithuania; e) "Marten monies", a later obligation to the Grand Duke of all Marten breeders (in the 16th century it was payable in silver, but reckoning was done according to marten pelts: 12 groshes for one pelt) which gives a basis for finding that all other animals in the realm of ancient Lithuanian pelt "monies" were superseded by the marten (a savage land animal of the weasel family). The selection of the marten is testified to in the known occupation of "martener" (and not "wolfer" or "foxer," etc.), which undoubtedly grew up in connection with the existence of pelt gifts, payments and "money."

The two basic types of martens: *Mustela martes* and *Mustela feina* (forest and field martens), grey or brownish in color, were not differentiated. The third type, *Mustela zibellina*, called the sable, black-brown, was considered to be the black marten in ancient manuscripts, and was considered an entirely

³¹Remnants of such payments in Lithuania have continued until the present day: pelts and fur coats (though not of expensive animals, but of sheep) have constituted a separate part of hirelings' wages.

animal. Discussing marten monies in general, authors of recent days point out that the name "sable" was unknown until the 12th century: prior to that time, and for some time after, this marten was known as the "black marten" (the ermine was called the "white marten")³². That is to say, in antiquity they made no distinction between the differing types of martens known today. But in their money value, the most valuable of all martens began to take precedence: the sable.

In those days, martens propagated quite well in Lithuania. To raise the value of their hides "monies" a variety of circumstances participated. All of them were of a size. The pelts, especially in winter, were very beautiful, shining, soft. They were not large, about 75 centimeters long, counting in the tail. They were light, therefore, they suited better than other hides to keep, safeguard, group into larger units, to pass from hand to hand. They were convenient to transport, even over the greatest distances. In addition to this, the first merchants from the west and southeast came to Lithuania for those same marten pelts, after amber, and began to seek for them, offering unexpectedly large prices for them.

By way of concluding: From hoary antiquity, the leaders, dukes, and commanders of the tribes, had their "treasuries" and piled everything into them of greater value which they grasped, took away or demanded, and when needed, distributed, paid out, exchanged, and sold. The chiefs and dukes of the ancient Balts and Lithuanians did not in this matter differ from others. Not having in their own land valuable metals, which elsewhere early became the basis for the leaders' treasuries, our leaders had to be content with the better values of their own country. Fundamentally, in the post-amber era, that was the more valuable animal pelts. Of all pelts, as we have seen, the marten finally became first. It was collected in the leaders' coffer (treasury), just as elsewhere valuable metals and other previous articles were stored. Judging from the relationships made later with the eastern Slavs and the analogies of the "values" of the studied pelts (as much as assessments as in "money"), the referred to pelts in the leader's coffer were accepted, graded, guarded and supervised by persons having the confidence of the sovereign. In paying officials their fees, those trusted persons were authorized to set the rating according to their own conscience, while on occasions of sale of pelts, to issue them at agreed commercial prices.

The significance of pelt growing in the economy of the times, (especially beginning to export them abroad) caused the leaders to collect the pelts in their coffer at an accelerated pace: not only by payments of taxes, but by organizing hunts, let us say, they actually deprived the provincial officials of all martens, which until then made up a significant part of those officials' income locally. There appeared in Lithuania professional "marteners", whose main duties were

³²M.S. Levšinovskij: "Opyt istorija deneznyh Znakov v Rossi" Page 16, 56 and elsewhere.

to catch martens.³³ How concerned the leaders were with the valuable pelts, the following example will illustrate: Sigismund the Elder, in 1527 granted the eldrs of Žemaitia [Samogitia] new conditions of government, withheld from all the elders these marten pelts from their income, and retained them exclusively for himself.³⁴ This example sheds lost of light into much of the medieval era.

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Collecting the martens into the sovereign's coffers and disbursing from there initially was accomplished by counting individual pelts, and valuing them separately at the discretion and supervision of the "treasurer." However, the expedited means of exchange of the hides, and afterwards of the sale of the skins abroad, apparently encouraged and emboldened persons closer to the valuables to bring the pelts into a proper system. It should be understood and convenient, as much to the traders as well as to the country's inhabitants.

The individual pelt from the start was its own type of "coin;" it remained so through the entire era of pelt "monies." But a compound "monetary unit" must comprise many pelts (as an example, a lit from cents [the Lit was the monetary unit of 20th century Independent Lithuania]), for larger payments made by a ruler, for exchanges, for greater sales. To reckon by individual pelts clearly slows the operation.

The old Lithuanian neckpiece had a major impact upon the composition of that compound unit. It was of metal, therefore, permanent, and to an individual of antiquity, a most attractive object. With it, the primitive man could satisfy one of his earliest appetites: to adorn himself. When needed, it could be used to obtain something else in exchange. It always possessed a more stable value than any other instrument of exchange with no danger of "inflation." It passed from hand to hand for generations. So naturally, the compound unit of pelt "monies" rested upon the neckpiece. By what manner our forefathers established its transfer value in pelts: is a lost secret...

That is to say, the earliest pelt monetary unit of the Lithuanians is unknown to us. However, the finally accepted and utilized unit, our sources tell us, was composed of 40 pelts. Such a unit is mentioned by J.I. Kraševskio ("Vilno," III, 240); by 40 "sorok" units of various pelts, among other items, Vytautas collected duties from Novograd and Pskov (according to Strykowski; the figure "40", Vytautas had to inherit from his forefathers). In the book "Das Rigische Schuldbuch" we find information that in the 13th century,

³³For further data on this subject, see Z. Ivinskis' "Marteners" in the Lithuanian Encyclopedia XI, Pg. 430.

³⁴See K. Jablonskis' "Lithuanian Subjects' Fight..." Pg. 64.

the merchants of Riga [Latvia] were buying hides in Lithuania which were reckoned by 40 (in German that figure is known as "Zimmer"). By units of 40 pelts (sable or black marten), castle and city taxes were paid. In 1522, the city of Vilnius, according to Kraševski, paid "two 40's" (80) of sables, which were soon, with the approval of the ruler, exchanged for silver coin (about 12 groschen per pelt). Very long ago, the unit of weight used in Lithuania, a "stone" likewise was made up of 40 smaller units (one of those units originally was "wax" not a "pound."³⁵ Finally, with the increased influence of Lithuanians in the east, our neighbors the Slavs in some places during the 12th century began to group their pelts into 40's (as "money", and as trade bundles). And that "40" was known there as "soroček."³⁶

We are informed by eastern numismatists that animal hides, packed in bundles of 40, were used in early medieval ages as instruments of exchange ("monies") in Scandinavia. From there, the practice passed to the eastern Slavs.³⁷ By what trail they passed there is not clear. Since Lithuania was in close neighborliness with both Scandinavians and the eastern Slavs, we must discuss the matter.

There are undoubted facts that known mariners from the Scandinavian peninsula found the way to our Baltic early. And we wonder whether it wasn't earlier than when they waded through frigid wastes and endless marshes to reach the tribes of the northern Slavs. The first meetings between the Vikings and the Balts were not friendly. Battles ensued. As we know, these aggressors had for a time enslaved the Kurshai [Courish people]. However, they could not crack the entire Baltic nut. Though they were stubborn invaders, they were at the same time not bad purveyors of trade, and becoming convinced that they might not accomplish their purpose by arms, they turned to trade. (Later, they taught commerce to the eastern Slavs.).

Our Lithuanian forebearers had material to sell. In their villages and in the coffers of their rulers were many valuable animal pelts, which even before the advent of the Vikings had proven very desirable to southwesterners. The Vikings now determined they could effectively satisfy at least the demand from the West for hides. So, beginning in a small way, our ancestors' trade with the Scandinavians began to grow, and at the end of the 9th century it became permanent and rather substantial. The town of Birka (on the Island of Bjorko) became the center of this

³⁵ Hist. Sources I, 219, 254; K. Jablonskis, "Lithuanian Words in old Lithuania's written Language," page 279.

³⁶ Levšinovskija, op. cit. pages 44-47 (Perhaps from "stone" the Russian 40 "funtu pūdas"?)

³⁷ Albert R. Frey, "Dictionary of Numismatic Names," USA 1947, page 221.

market, to which the Lithuanians themselves sailed with their hides in their own vessels. It is probably from this time and that place that the word "birka" attached itself to our language as a loan word for the splint of wood with chopmarks (a kind of receipt) used by millers and furriers to this day to acknowledge receipt for grain to be ground or hides to be worked. And clearly of foreign descent, the words "vaizba" (trade) and "vaizbūnas" (trader) used in Lithuania are witnesses that in our prehistory, Lithuanians found another trading center in those days. Visby (on the island of Gotland).³⁸



Figure 18. Vikings (knights and merchants from Scandinavia) sailing their boats into the Kurshai [Courish] seacoast of Lithuania, to trade with the inhabitants.

³⁸From the markets grown up in Scandinavia, Lithuania hides via the great road of the Vikings, travelled to Bizantium and even to the Arab countries. But earlier, the contacted western Europe, to be shown to Europe's merchants, even before the Vikings began as middlemen. A. Bremen reminds us that the Lithuanians must have sold numerous hides to foreigners. He thus dramatically expressed the attraction of our ancestor's exported goods over the centuries to the growing European "cearm." "...the perfume of the pelts has saturated our world with the deadly poison of pride...We become intoxicated, on seeing garments of marten pelts, as though it was the greatest happiness..." (His. Salt. I, 24).

Lithuanians of old had become great expert in the mechanics of preparing hides. No one of our neighbors could equal the Lithuanians here. So, the legate of Grand Duke Alexander of Lithuania, Erasmus Ciolek, was not boasting without cause to the Roman Pope, that Lithuania was selling valuable pelts "to the entire world" (L. Enc. X, 222). The roots of that commercial tradition, "to the entire world," go back into very early prehistoric eras of Lithuania.

From that which we have discussed, the following conclusion flows: the hide "monies" of the Scandinavians were known to the Balts (and the Lithuanians) quite early, and that "money" passed to the eastern Slavs not without some type of assistance by the Lithuanians. No one alleges that it went directly to the Slavs. But it would likewise be erroneous to conclude that our forefathers learned the tools of hide exchange from the Scandinavians, since they utilized these same tools much before the intrusion of the Scandinavians to our side of the Baltic. There remains reason to talk only about secondary results; the reminders of the Scandinavians hide "monies" impressed upon the Lithuanians' "monetary units" of the same type, during the eras of such association.

As the massive migration of nations continued, about the 4th century A.D., the amber trade of the Balts dissolved and disappeared, so in the domestic exchanges it also lost its previous usefulness. The Roman coins which appeared until then (about which more later) had shown the path to more convenient "money," but there were not many of them. They could not be circulated widely, and soon they disappeared entirely. From the time Roman money circulated until roughly normal association between the Lithuanians and the Scandinavians, about 3-4 centuries passed. If our forefathers waited for elementary lessons on hide "monies," from the Vikings, the question most surely would arise, what means of exchange would they have utilized through those intervening several centuries?

The epoch of amber "money," prolonged by Roman coins through a long series of centuries, one must believe gave our forefathers a not unworthy lesson in the understanding of money. Hardly anyone would dare today to contend that after so much experience, rulers and people would still not have understood the difference between purely natural exchanges and exchanges utilizing primitive intermediaries, or the difference between assessments, gathered together of quickly disposable products (which will soon spoil), or of seasoned articles which can be preserved for a limitless time, and may be profitably employed or exchanged at will. So, at this very point opportunity offered a place for selected animal hides, which the inhabitants of the Baltic, even before the advent of the Scandinavians, recognized, used, valued and knew how to preserve and care for properly.³⁹

³⁹M. Liubausky, in his work, "Litva i Slaviane" (Zapiski Belorusk. Akadem. Navuk, VIII, 1929) Pages 1-7, notes that the Dukes of Russia would invade the Lithuanians for hides, honey and wax. It follows from this that these old treasures drew the aggressors to Lithuania, for items which were new, or rare to them. Beyond that, it once more shows clearly that Lithuanians were wealthy in valuable hides; wealthier than the Slavs, so they learned earlier than their neighbors how to hunt the particular animals, how to work their hides, and to adapt them in one way or another to their economy.

One of the earliest pioneers in studying Lithuanian numismatics, Dr. Marion Gumowski, likewise misses Lithuanian monies (that is, means of exchange) in the interval between use of Roman coins until the 9th century. Here again, coins from foreign nations could have circulated and could have buttressed exchanges. It appeared to him that Lithuanians could not have fallen back suddenly into clearly primitive barter. So to the question, what in the referred to interval could have served as intermediaries of exchange in the country, he replies, somewhat like this: Perhaps those intermediaries were the hides of animals which were so prolific in Lithuania. (Numizm. Lit. Pg. 8). Obviously, if Gumowski had studied the circumstances surrounding these problems a bit more deeply, as we did, and had done a bit more investigating along these lines, his "perhaps" would not have been at all necessary.

That is to say, our ancestors' pelt "moneys" had to originate and did originate with no outside lessons (from the Scandinavians or anyone else), just as all material means of exchange spontaneously originated in many other places. It would be unwise and untruthful to seek laboriously and having not found it, to postulate that everything, wherever it may have happened, took its beginning from some foreign "Adam." There were, are, and will be originally discovered processes among peoples, to which we must also include without doubt the ancient Lithuanian hide "monies."

It is another matter with respect to those "monies" combined unit. We will never contend that the earlier defined "40" established itself among the Lithuanians quickly, naturally and of itself. It began of course, from one pelt. Later, they began to tie those pelts into bundles, as we mentioned, reconciling them to the older practice of the neckpiece, at the currently understood value inexchange. From the word "bunch" (buntas), known in the 16th century Lithuanian hide commerce, we understand that there was a time when Lithuanians began to tie their more valuable pelt-hides in stacks of 15. That period had to be very early, prehistoric, since at the beginning of our historic period (the 13th century) the combined bundle of 40 separate unit pelts was already an old custom. It remained thus until the end of the pelt "money," finally turning again into money payments. Here we conceded the influence of the Scandinavians: it is entirely possible Lithuania's "money pelts" finally ended up in the 40 bundle (or combined

unit") at the example of the Vikings, even having made certain concessions in respect to the old national neckpiece's value in exchange. That could have occurred at the Vikings' suggestions, or under their pressure, since they shipped their purchased valuable hides to their own centers, organized them, sold them by their own means abroad, for their own account. The Vikings demanded other standards for their purchased hides. As may be seen from their later reorganization in Novograd, valuable hides must be without blemish or other "damage." Properly packaged, the animal must have been skinned from his lips to all four claws (with the nails) and including the tails. As Achment de Tu, and Arabian writer of the 11th century testifies, genuine pelt money among the Slavs had both forefeet and hind feet with claws.⁴⁰

All things have their own names. We will try to explain how the name for pelt money combined (basic) unit of the Lithuanians could have originated.

At this point we must glance back at the metal neckpieces, which, according to Dr. J. Fuzinas, were first produced and worn in the Baltic country about 700 years B.C. They were long made of bronze. When silver was brought into the country, silver neckpieces appeared. We find in the graves of our earliest epochs, neckpieces which are quite pretty. Of course, occasionally a very primitive one is found, but the majority have all kinds of twists. The ends were finished off in various forms (hammered, spoonlike, nooselike), with figures wrapped around, with twisted fine wire, at times with beautiful hollow hangings hooked on (example, Fig. 8/5). The ring diameter generally 18-21 cm, but we find larger and smaller specimens.

Clearly, those neckpieces were, in their time, very attractive adornments. And who would not have longed for them, once having seen them on another's neck! And articles which carried a high psychological significance contained within themselves at the same time an undoubtedly clear value in exchange. Our forefathers' neckpieces not only embellished their necks (they were worn by both men and women) but when needed functioned as a "release from bondage," when there were no other sources available, or when they failed to suffice in a specific case. How much these metal rings were valued in the "money" sense, we can see from excavated old graves. For example, in one double grave with a man and woman's bodies, there were several neckpieces buried. (see Fig.

⁴⁰ Levšinovskij, page 66.

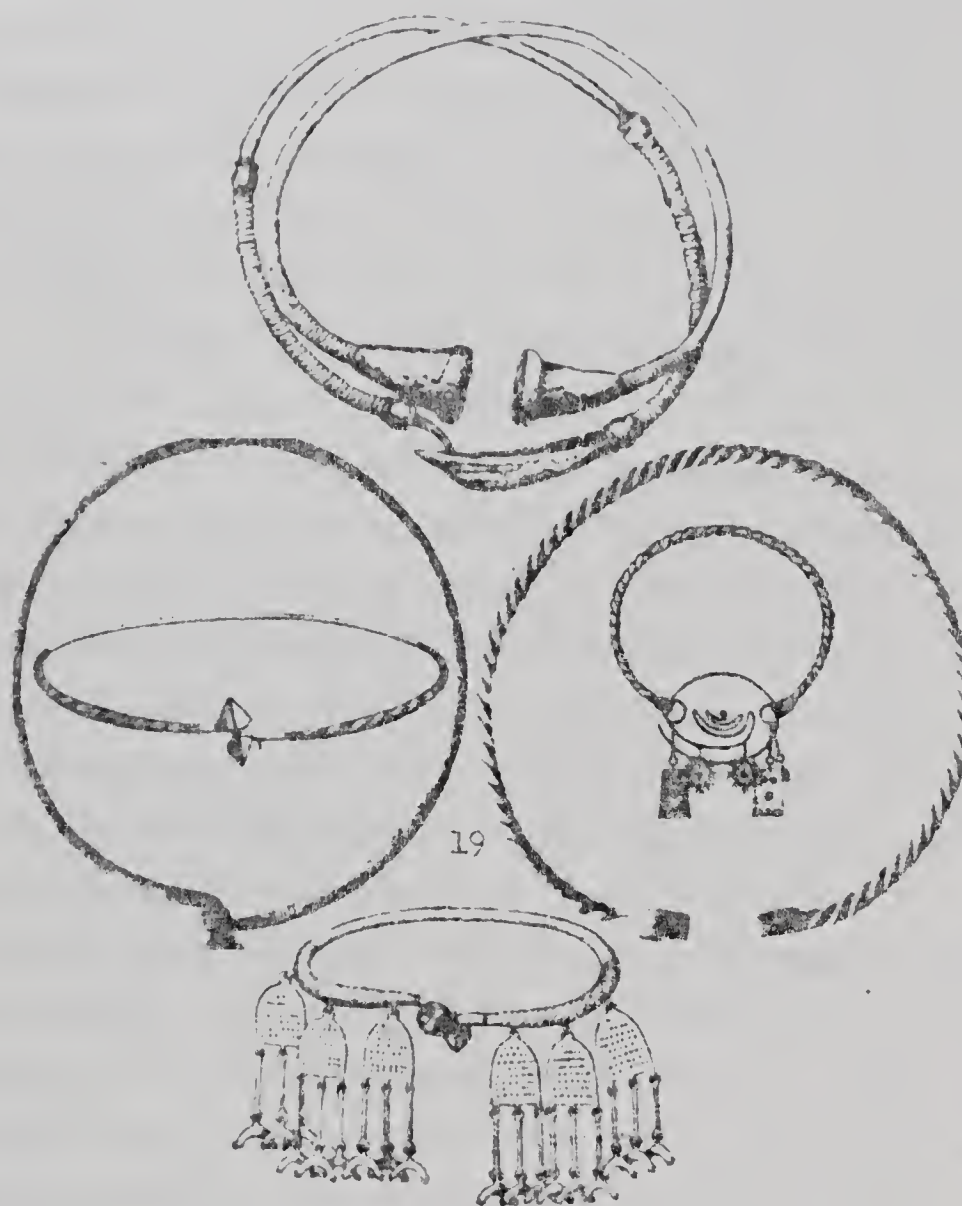


Figure 19. Various ancient neckpieces, found in prehistoric graves in Lithuania. Around the 10-11 centuries, there were attempts to decorate the necks of horses with neckpieces, but in the graves of horses, the neckpieces are significantly more massive (twisted together of stout bronze wires and finished off with a loop at the end.

20). At least, articles in exchange for this couple, well-to-do in this life, should have lasted a long time in the other life.....For ancient Lithuanians believed in an afterlife, and pictured it more realistically than Christians do, so in burying their deceased they supplied them with the most necessary articles "to ease further existence."

As witnessed by excavations, these "most necessary articles" were most often javelin heads, hatchets, bracelets, brooches, neckpieces; that is to say, the best known and most enduring means of exchange, for which it was possible to obtain anything here on earth! It was believed it would be possible to "purchase" anything in the next world. Money (in the general belief) would be as necessary to use in the next world, as it was in earthly existence, writes Dr. Maria Gimbutis.⁴¹ A. Spekke ("The Ancient Amber Routes) mentions that with money given to a corpse, he would have to pay his way to the legendary ferryman, Charon, for transportation to the kingdom of the dead. But beyond that, in bygone days, money placed in a grave symbolically represented the entire estate of the deceased. The living, as it were, closed their accounts with the deceased, straightened out their debts, so that those leaving this world would take everything with them...



Figure 20. A part of a grave excavated at Veršvovs, near Kaunas, 4th century. At right can be seen several neckpieces (from J. Puzinas, "A double 4th century Grave, found in Veršvovs;" Vyt-
autas the Great Museum Annual, I, 1941).

⁴¹"Die Bestattung in Litauen in der Vorgeschichtlichen Zeit," Pg. 140.

That is, tied in with burial rites, excavations proclaim that our forefathers, used in addition to amber, spearheads, hatchets, valuable furs, "monies" such as neckpieces of their own production. But we must say right here that neckpiece "money" was never popular with the mass of common people, or successful, since they were too bulky, rare and circulated only within the top sphere of eminent personages. Felt "moneys" were available to all.

The neckpiece, to which the standard unit of pelt "monies" was equated, was worn on the neck, above the hair grown normally to the shoulders. They were known as manes (karčiai, plural) in old Lithuanian. So the neckpiece directly adorned the "mane" of the wearer (male or female).⁴² When selected animal pelts were being sewn as neckware and worn as neckties or "sidepieces," in the same general sense they were also called "manes" (as is though, from the horse's mane), tastefully decorating that 4-legged beauty's neck, so beloved by Lithuanians. It would therefore follow, that the neckpieces would also have the same general name of "manes." The Lithuanians' neighbors, the Slavs, who began to deck themselves with rich pelt neckpieces, would automatically call those "griva" or manes. And, it seems, in the sway of the neck adornments of the Lithuanians, follow our example, because among the Slavs the horse was never popular, until the 11th century. Otherwise, they would have noticed the connection themselves. ("...they have no horses... work animals are rare..." writes K. Borg about the eastern Slavs of that day, as does the Arab Ibn Dasta, who lived in the 10th century, as noted by Levšinovski, op. cit. III).

But a horse's manes is a plural word. One neckpiece, one necktie, one bundle of pelt "money" could not separately be called "mane," so when only one was needed (in exchange paying or selling) there had to appear in the language the singular number of mane: a hair. And that it truthfully was so formed we have testimony from antiquity: like the well-known word, repeated in historical documents, the singular mane, also a measure of grain, a dry measure. We will soon return to this, but it is the time to reply to the question, what was the combined unit of pelt "money" called by Lithuanians in the distant past? Analyzed, from the principle of causality, from plural "karčiai" manes, it became singular "mane" "kartis;" from the plural neckpiece it became a singular mane, a necktie of rich animal pelts, and from both of these, especially standardizing the value of the neckpiece, the combined marten pelt "money unit" was covered by the singular "mane." Any other name for it we have

⁴² Poles describe the neckpiece in their dictionaries in the same way. "Ozdoba grzyw" : an ornament to the manes (See M. Arct: Słownik ilustrowany języka polskiego, III 14. Warsaw 1929).

been unable to find in the past, and even have no reason to think, that one ever existed. Thus, just as neckpiece, so also the combined unit of pelt "money," was known in the archaeological Lithuanian monetary dictionary as "mane."⁴³

We will now consider the dry measure "mane." Speaking of the beginning of pelt "money," we had opportunity to express ourselves about the collection by the rulers from their subjects of hides and pelts for their "coffers." That, of course, wasn't all. The rulers could not exist on hides alone. When they decreed to burden their subjects with assessments of hides and other taxes, they charged them with many other requisitions: orders appeared for supplying food products, grain, feed for horses, etc., whatever there was in the country at different times. But since in the beginning there was no established standard measure, we must assume that early requisitions of grain in ancient Lithuania were collected measuring them by some other, but a traditionally established value. That value, as a general world should express, either a neckpiece, or the accepted pelt money unit. (Naturally, we haven't investigate here, during which period the assessments referred to, began). The established amount of grain, which appeared to be sufficient to account for a "monetary mane," in time became the recognized standard. And having reached the desired standard, the name also coalesced.

And so the dry measure "mane" came into existence in Lithuania. Our well-known historian, K. Jablonskis has truly stated that the very oldest names of measures (and "mane" [Kartis] is one of them; others include cask, seed basket, etc.) have risen not from the grain trade but from impost standards.⁴⁴ The grain trade in Lithuania began much later.

What volume in today's measures did that Lithuanian "mane" have at the beginning, did it change, and if so, how much, no one can tell today. We can only guess that over the centuries, with the change in money, and all other economic conditions, it certainly did not remain static, just like many other things did as the civilization of the world

⁴³The singular number of "mane" in this respect tells us much. If the word "mane" had never meant anything else, other than a horse's hair, or of a man's, why would the singular "mane" become necessary? If the Lithuanians had ever used other words to apply to money or value in exchange (as they did neckpiece and hides), they would not have been able to do without the singular.

⁴⁴"The battle of the Lithuanian Countrymen," page 48

progressed. Only the name (adopted from "money" and we would say, not too accurately) has always remained in the language.

The value in exchange of the marten pelt monetary "mane" (the purchasing power) was quite high. Documents of the eastern Slavs mention that their pelt "grivnas", which were more or less similar to the Lithuanian "mane" were sufficient to pay: for a riding horse--3; for a work horse--2; for a mare, --1 1/2; for an ox--1. We know that among the eastern Slavs these animals were very scarce. It is thus understandable that the "grivna" must have depreciated substantially. However in Lithuania, horses and cattle from antiquity were grown plentifully, and therefore their value in exchange for pelt "monies" was undoubtedly lower, and the value in exchange of the singular "mane" stood at least twice as high as did the later Slav "grivna." More exact information has not come down to us.

Of course, Lithuanian pelt "monies" are not thoroughly examined, and it seems hardly possible ever to do this properly. The reasons are clear: we lack (there weren't) written sources, and the very objects of such study have long ago decayed. However, from that which we have attempted to explain, and as much as we succeeded, it seems possible to make the following assertions, that:

1. Selected animal hides in the Baltic region (and so in Lithuania) could have begun their role in the sphere of special collections and assessments approximately at the end of the B.C. era;
2. In the sphere of collections, selected hides began their exchange functions about the start of the medieval ages;
3. The Functions of pelt exchanges in Lithuania began to mature and fully matured as "monies" by the competence of our own forefathers;
4. Those "monies" were fundamentally composed of marten pelts;
5. Their combined (basic) unit developed under the influence of a previously existing metal neckpiece (kartis), and finally resulted in 40 pelts;
6. This unit was the "kailinis kartis." [Pelt Mane]

With the destruction of the 18th century "Rzeczpospolita" ("Joint" Polish-Lithuanian republic [1795 era]), practically all of Lithuania [except the Klaipėda region, which remained in the hands of Prussians] fell to the Russians. For over a hundred years, Russian leadership did everything imaginable to rewrite the past history of their old enemies the Lithuanians as they

saw fit, to further their own nationalistic designs. In the process of course, a tendentious turf covered the old Lithuanian "monies." Our nation's upper classes, the boyars, had long since withered away from the country's stem, and the freshly educated younger generation started practically from scratch. The occupatns' initiatives were thus propagated without opposition.

If we examine the works of Slav students on the subject of pelt "monies," arising there only in the 9th and 10 centuries, we will notice a fiercely prejudiced tendency. Lithuanians, with their similar monies, in use much earlier, seem never to have existed in their neighborhood. And the Polish author Gumowski, misled by Russian writers, now states categorically that the Lithuanian hide "money" not only is NOT superior [in time] to the Slavs [own] "marten grivnas", but was conceived among the Slavs and then afterwards came to Lithuania!⁴⁵ (sic)

All of this compels us to glance further into the matter of how "honest" are the Slav authors. We have shown that the Balts (and so the Lithuanians) lived on their lands much before the birth of Christ. Where in those days did the wild Slavs wander? Even they themselves cannot now determine accurately.⁴⁶ Only with the 5th and 6th centuries A.D., impelled by the great migration of nations did they approach closer to the sources of the Nemunas-Dauguve rivers, while the inhabitants of those two river basins (Aisčiai, the Balts, the ancestors of the Lithuanians) for a long range of centuries had been domesticated there, worked their fields, raised their cattle, traded with visitors from far away parts, and had even completed a "diplomatic tie" with the leader of the Goths, Theodoric in far Ravenna at the beginning of the 6th century.⁴⁷ Just as then, and even two or three centuries later, the Slavs (forefathers of the Russians and Belorussians [White Russians]) still were looking for a home in the wild steppes of Sarmatia and around it, tribe driving tribe, pressuring, straggling, killing each other.

A more settled life, and some sort of domestic order began to develop among the eastern Slavs only in the 9th century. Meanwhile, the Lithuanians long had had a stable organization, could summon large masses of troops to attack or defend, build fortifications (strongholds), sailed the Baltic in their own vessels, exported their country's products to Birka and elsewhere. Speaking strictly about the later Russians (who now represent the eastern Slav conglomerate of those days), their dissipated mass, striving to unite some 'teens of tribes, were unable by their own efforts to coalesce. Everyone knows that even in the second half of the 9th century, they called on the marauding

⁴⁵"Numizmat. litewska" pg. 18.

⁴⁶For example, see Michal Bobrzynski "Dzieje Polski," V id., I, 36, and elsewhere.

⁴⁷Histor. Sources I, 19.

Scandinavians for help,⁴⁸ and only Ruirick with his men began to glue them together (in 862 around Novograd, and about 20 years later, other adventurers in Kiev). And even long after that there was not achieved a stability worth noting, since bloody battles continued to be fought between the tribes of Slavs, between the Slavs and their invited rangers. And finally, all of them, against the foreigners from the west (including the Lithuanians here also) and from Asia, continually eyeing the eastern Slavs from their occupied lands. As Dr. H. Paškevičius, a student of the history of the eastern Slavs, has stated, the Slavic tribes of this era, each lived its own life. There was neither ethnic nor political union among them. So in general, there was no coordinated unity among them.⁴⁹

One of the most basic conditions for the appearance of some kind of money must always be a tradition of exchanges, of trade. Until the invitation to the rangers, the eastern Slavs did not experience it, as is clearly demonstrated by one of the outstanding students of early Slav money, Levšinovski.⁵⁰ And where there is no exchange, there we need not look for money. So this, and everything else known, put together, permits us to declare without doubt, that the "discoveries" of the 19th and 20th century Slavic authors of all kinds, to the effect that the "valuable pelt monies" were conceived by their forefathers, and that the Lithuanians LATE used this discovery is a prejudiced falsification of the facts. While pelt "monies" were still beginning with the Slavs, Lithuanians were already using better "coins", kapos [casted silver "chops."], and the marten pelts by degrees began to slip into secondary circulation (purely traditional duties and various taxes).

The pelt monies of the Slavs in general were known as "kuny" ("martens"), though they used other animal hides in addition to marten. Those hides were tied into bundles as anyone desired. Later, they were resolved into 30 in some places, into 50 skins in others, until finally, at the example of the Lithuanians, it settled at 40 ("soroček"). To express the combined unit, the Slavs decided upon "grivna," just as in Lithuania, it was "manes."

⁴⁸Here is a typical cry to their guests, "Our country is large and filled with good produce ("obilna"), but there is no order here. Come in and rule us..." Those attending the schools in Czarist Russia learned by heart those words.

⁴⁹"The Origin of Russia," page 52.

⁵⁰"Opyt istorijideneznych znakov v Rossii," pages 1-2, he writes: "At the beginning of the second half of the 9th century, the Slavs lived a natural, unadorned existence..." Until the advent of foreigners, the Russian Slavs had neither domestic nor foreign trade. (Where there is no trade, there can be no money symbols).

For the Slav leaders and the wealthy in general had determined to wear neckpieces sewn of the more beautiful pels (here again, just as the Lithuanians wore metal neckpieces, and "sidepieces," or "šalius" of fine pelts), which generally were known as "grivas" (manes). So, the Slavic "pelt bundle", attaining to the status of a monetary unit, was originally known as a "griva," and would have continued so, if it weren't for the establishment of German merchants in Novograd who were buying up all the best pelts...

"Grivna," [notice spelling, this has an "n"] that noun which of itself has no meaning, and which was first mentioned in Nestor's Chronicle "Povest vremennykh i. t. 882 year," was separately inscribed. Since that Chronicle was written much later, that is, in the period between the 11th and 12th centuries, there could be some legitimate doubt about the accuracy of "882." But that doesn't bother us. It is more important to us to ascertain how "grivna" originated. It was explained by Levšinski. We will follow him.

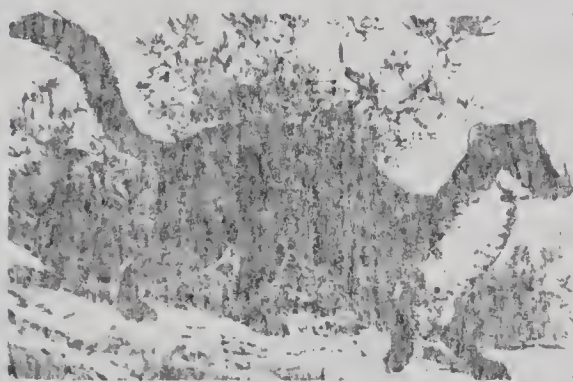
In the 9th century, when German hide buyers were pushing (while merchandizing) through Lithuania to the east, they reached the environs of Novograd, teeming with hides. Neither the local inhabitants, nor yet their leaders fittingly understood the usefulness of small animal pelts. To them, large hides were everything! However, they also had small hides, and in the ruler's "coffers" not a few had accumulated. Noting that no one here knew the value of these precious animals, the clever German buyers set a price on them not according to their silver "mark," but with small change, and began to pay for the bundle of pelts with a "handful" of coins, which seemed to the primitive Slavs attractive and acceptable. That "handful" (which of course was at times larger and at other times, smaller...) was termed in German as "Griff von Silber." After having heard this expression often, the Slavs transformed it according to acoustics into "grivna silver," later translating it into "grivna serebra." And since the means of exchange of pelts was then known as "kuny," their combined unit became naturally "grivna kun." Following the "kuny," the cast silver "monies" among the Slavs (again, as in Lithuania), likewise appropriated "grivna" and it became "grivna of silver." That same author declared that the name "Grivna" with respect to money, was borrowed by other Slav nations. He contends that in Bohemia, "grivna" appeared in records the first time in 1037; in Poland, 1125, and it came there from Novograd.

Doesn't all this say that the original and very old Lithuanian substantive noun "karčiai" (manes) from which by necessity was born the singular "kartis" (mane) is much, much older than the Slavic "grivna" which developed only in the 9th-10th centuries? And further: in the Slavic nomenclature of pelt "monies," other words are known and used, such terms as "nogat," "rezna," "vekša," "mordki," "veverica." Whoever heard

Scandinavians for help.⁴⁸ and only Ruirick with his men began to glue them together

these words and terms in Lithuania? If the "monies" mentioned here had really come into Lithuania "from the Slavs" (as Gumowski supposes, and as some of our own people were easily led to believe), undoubtedly they would have brought with them and planted in the Lithuanian spoken language at the same time those other Slavic terms. The Slavs could not get along without them, and neither would the Lithuanians. However, they are unknown either in the spoken Lithuanian, or in our sources, as we, for instance, do know real Slavic loanwords: soap, letter, stove (muila, gromata, pečių) etc.

Of course "grivna" (also known in Russian in the past as "grivennik") was for a while common in Lithuania, but that "grivna" meant not some sort of "money" in general, but the tiny 10 kopek silver coin, having absolutely no connection with the archaic Slav "money unit," though the propriety of that nickname may have convinced some Russians. It came into being during the time of modern Russian money (struck first by Tsar Peter I, in 1699) and came to us after the division of the Polish-Lithuanian kingdom, with other coins of the Russian Czar, and with them, disappeared from Lithuania during the First World War.



Kiaunė (senovės lietuvių "piniginis žvėrelis").

Photograph: Marten. (old Lithuanian "money animal").

3. Cast "Kapos" [Kapa] [Literally: Cast "chops"]

Alongside the 'hides' exchange media in ancient Lithuania, there had grown up over a period of centuries silver piece "money," known to science as "castpieces." Now these were the very last "tools" in public economic transactions (prior to the introduction of modern money (coins)), which overcame and buried the pelt and all other archaic intermediaries of exchange.

Discoveries of the 19th and 20th century archeologists, and those findings accidentally turned up testify, that the metal monies discussed here were cast in various forms, just about the shape of a finger, in silver. They were round, triangular, half-round, with boats and other types of designs. Some few spirally-formed specimens have turned up in excavations, part of which were made into "money pieces" from manually executed silver neckpieces or bracelets, chopped up. (kapoty)

The question when Lithuanian cast monies began, can not receive an accurate reply. They crop up into history out of the primordial mist. One thing is clear: the old Balts (and therefore our own ancestors) did not have precious metals in their own land, so the first castings could have been moulded only after they obtained silver from some foreign source, and had become quite familiar with it. And recalling the "export" of Baltic amber to Greece, Rome and other foreign shores, and the discovery in Lithuania of foreign coins (of which we will speak later), we can concede that silver appeared in the Baltic country when the old epoch changed to the new.

However, the start of our "kapos" cannot be tied into that time. There are grounds for belief that foreign silver coins were circulated for along period in their original shape, as well as silver pieces and other products, to the extent they could be bartered for amber. It was only in the 3rd century A.D. that the Balts (Lithuanians) began to melt silver, but even then, not into "money pieces" directly, but into ordinary bars, from which local ornaments could be fashioned. And they were so fashioned, as is witnessed (beginning with 2nd and 3rd centuries' graves in Lithuania), by the discovery of silver (or occasionally only "silvered") bosses, brooches, bracelets, and neckpieces. From the 8th

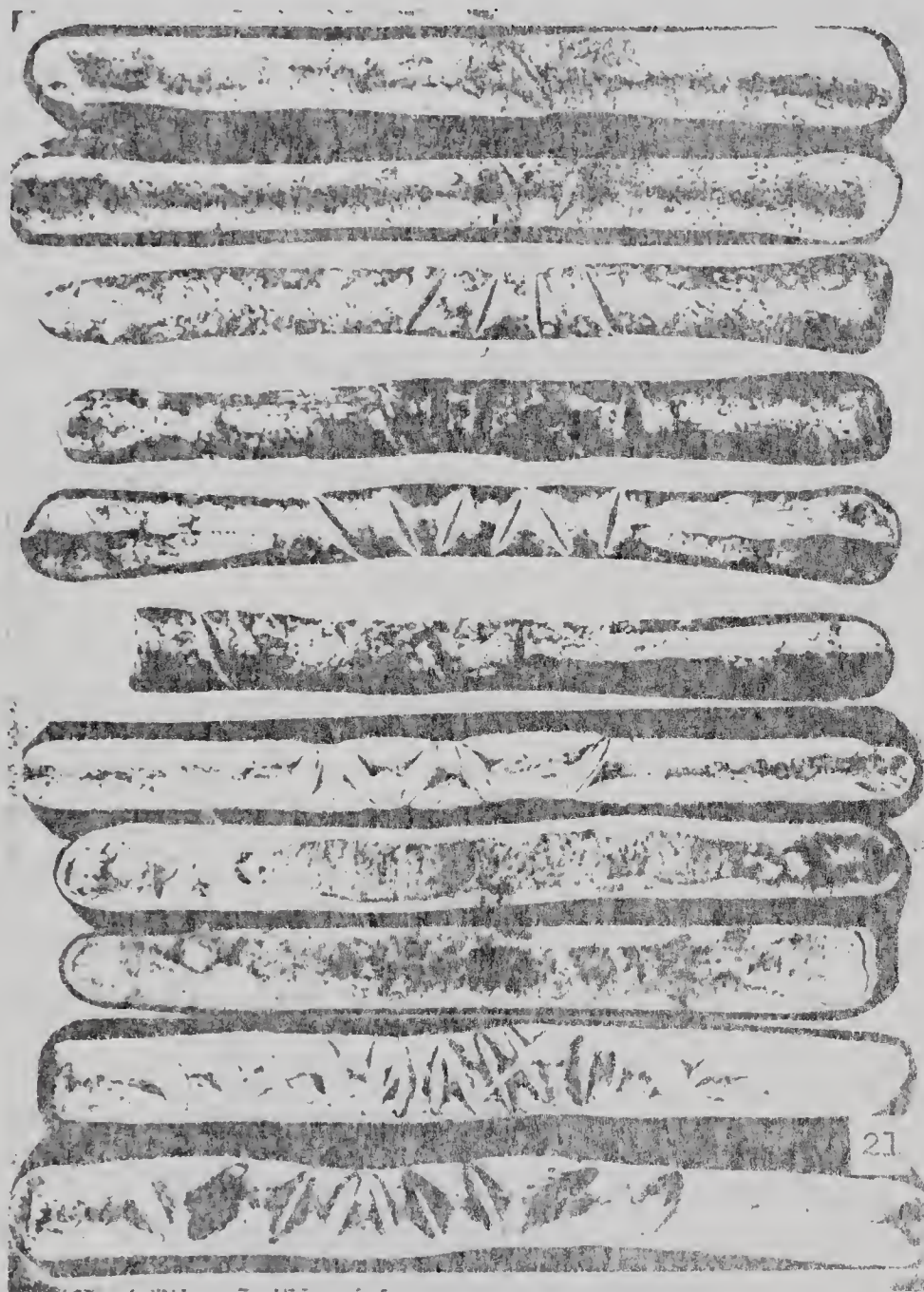


Figure 21. Lithuanian silver castings of various ages, "kapos" (reduced by a fourth)

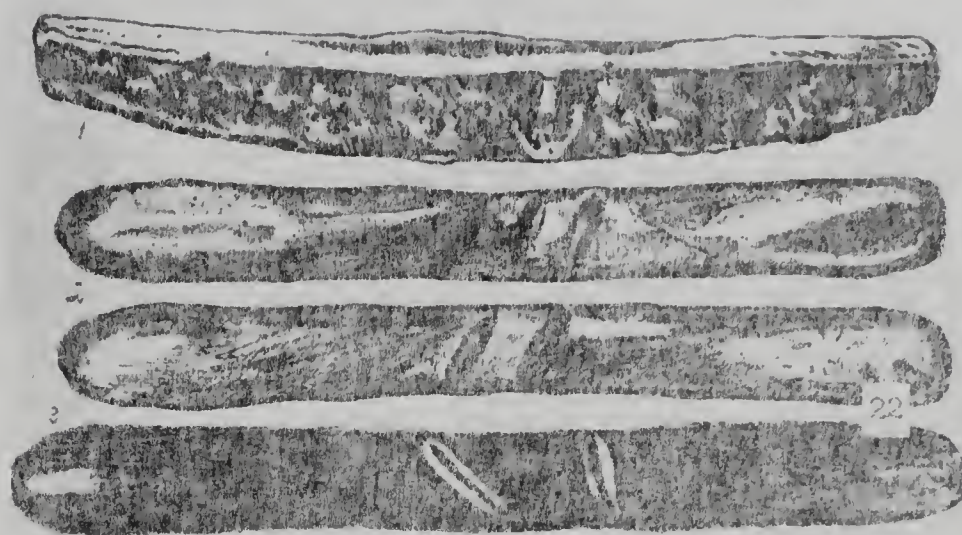


Figure 22. The large Lithuanian silver castings--
the "long kapos" (reduced by a fourth).

century on, discovery of these items in old graves decrease somewhat.⁵¹ It is possible that just about that time, to the detriment of silver ornaments and their own expense, men began to esteem, as more worthy than ornaments in exchange (and at the same time to preserve the metal itself) in the form of modest, but easily recognizable value of silver castings. In the 9th and 10th centuries, the castings (*liedinėliai*) had already infiltrated exchanges, were rather widely produced in Lithuania, and were successfully competing with the older "marten money." Clearly, at that time everyone who desired could make the molds. Or rather, whoever had the necessary silver for this purpose (raw silver, fabricated, coins, scrap).

Other than regular kapos [*kapa*-singular; *kapos*-plural, for our purposes] of which we will speak later, the overwhelming majority of castings contain no marks whatever. On those with marks, we note an entire line of separate signs: on some, they are round slots (as though drilled); on others, knobs; on still others, shapes of a horseshoe, roses, crosses, and other "symbols" of unknown significance. Some of these were incised at the time of melting, others were etched in later. It seems probable that at least some of these marks were specific symbols of rulers, important families, even of well known merchants, guaranteeing

⁵¹See "Lithuanian Popular Art (ornaments)" pages 329-332, etc.

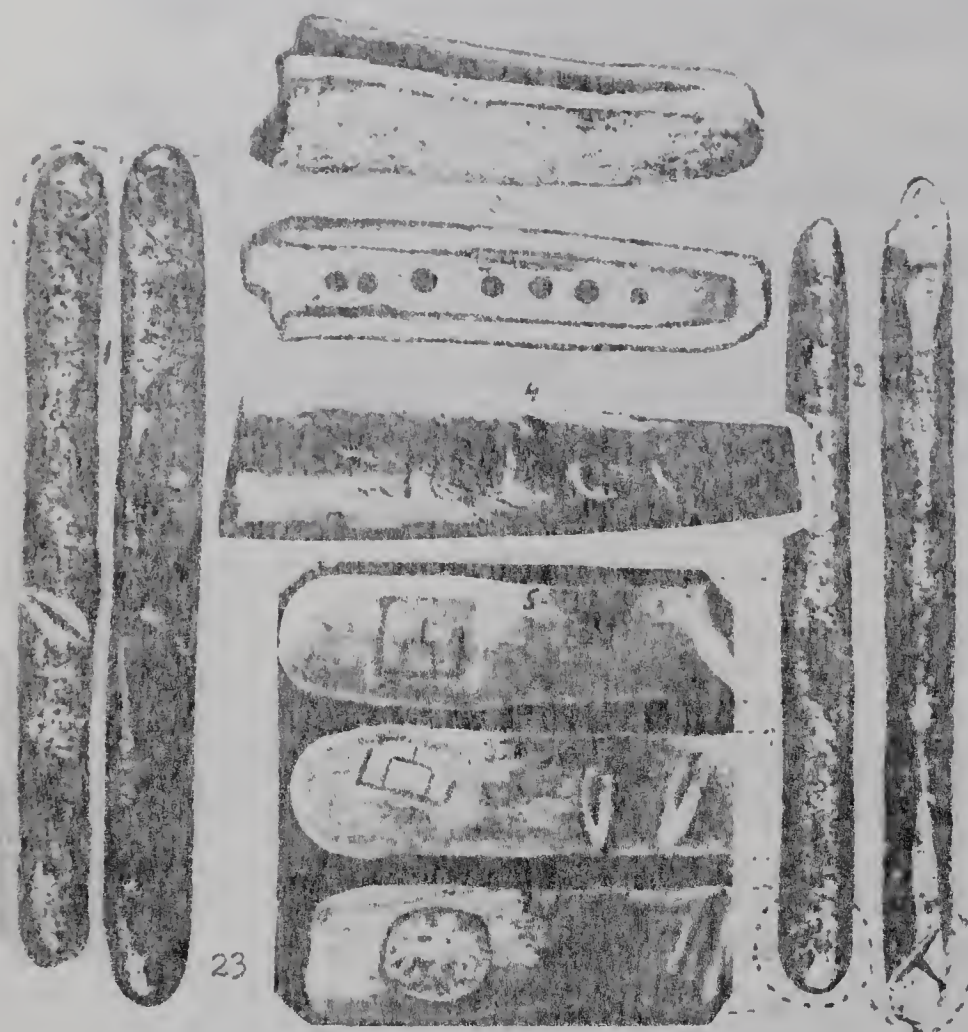


Figure 23. Examples of various countersigned Lithuanian silver castings: "Kapos" [chops] or "manes;" No. 4: 13th century Lithuanian half-kapa, marked several times.

the authenticity of the cast money in circulation.

There have been found castings with incised stamps. Also with pressed letters, probably initials, for example: X SO, A, MA. These are more recent examples of this type of "money." Too bad that the signs are indistinct, and sources to explain them nonexistent. We likewise have no basis for determining who, when, and for what reason they marked the cast monies with letters. When we come to the symbol of Gediminas, however, and the Knight stamp (fig 23, 5-7), we recognize those